

CHRISTIAN SECRETARY.

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, WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISCELLANY.

The following Discourse was published in the Waterville Intelligencer, in pursuance of a vote of the "Trustees of the Maine Baptist Education Society."

A GOOD MINISTER OF JESUS CHRIST. A Sermon, preached at Waterville, Tuesday evening, August 12, 1823, in behalf of the Maine Baptist Education Society; by THOMAS B. RIPLEY, Pastor of the Baptist Church in Portland.

I TIM. IV. 6.

A GOOD MINISTER OF JESUS CHRIST.

TO possess the character of a good minister of Jesus Christ ought to be the ambition of every one who has entered, or expects to enter the sacred office. My fathers and brethren in the ministry, we should labor and pray that this character may be ours. My young brethren, occupied at present in literary pursuits, who have been constrained, by love to Christ and compassion towards perishing souls, to devote your lives to the service of the sanctuary, be this the point of excellence to which you continually aim. The object of this Society, on whose behalf I speak, is, in some very subordinate respects, to be instrumental in rearing up and sending forth to the field of labor those whom God shall approve, and whom he may render good ministers of Jesus Christ.

It is proposed in the discourse to bring to view those things which are essential to the character of a good minister.

1. Personal piety is an essential trait. And this implies vastly more than external sobriety, or even rigid morality. There must be an experimental acquaintance with the truths of the Gospel. No man can possibly be a minister of Christ who is destitute of this. He may be a pleasing companion, an accomplished speaker; he may be able to vindicate Christianity, and to adduce arguments in favor of her doctrines, but he cannot be a minister of Christ. A minister of Christ without personal piety! It is a contradiction in terms. It is as absurd as to speak of a painter without sight, or a musician without the faculty of hearing.

How unfit to perform any ministerial duty is an unconverted man! Can he properly describe the bitterness of sin who has never felt it, or the depravity of the heart, who does not know it, or the suitableness and sufficiency of Christ as the Saviour of sinners, who has never perceived these things! With what heart can he indicate repentance, while himself impenitent, or faith, while himself an unbeliever, or expatiate on the pleasures of communion with God, which he has never enjoyed? Such man in the sacred office is a hypocrite, and although a warm fancy and vigorous mind, and access to religious books or society may enable him to say much that shall sound well; a variety of base motives may stimulate him to great efforts, and he may appear to many a servant of Christ, yet God views him as a traitor in disguise, and feels towards him intense abhorrence. His eye is upon him in his visits, and public performances; and He perceives in all that he says and does an entire want of those holy principles and feelings by which the good minister of Christ is directed and sustained. Such men cannot be the ministers of Jesus. No! he would not send as ambassadors to revolted beings with terms of reconciliation, men who were in heart enemies to himself. A procedure which no human government would adopt—the sending a known enemy to negotiate with a foreign power—it were monstrous absurdity to suppose could be adopted by him who is infinite in wisdom. The ambassadors he sends are his loyal subjects, devoted to his interests, anxious to promote his honour, and to bring those in a state of rebellion to a state of reconciliation.

Personal religion then is indispensable. If this be wanting, nothing can supply its place. Learning, eloquence, and all external gifts, cannot fill up the dreadful void. The person is but a sounding brass and a tinkling cymbal.

2. A good minister is one who does not rush into the ministry uncalled of God. He does not assume the ministerial office

for a mere livelihood, or from a principle of ambition, or from any other unholly motive. He enters into this solemn work from a conviction of duty, from a belief that it is the will of God, he should engage in it, and from a genuine love to the work. And although he may be deeply sensible of his insufficiency, of the labor, vigilance and responsibility connected with the ministry, yet prompted by compassion to perishing men, anxious to make known to them the glad tidings of salvation, and supported by the promises of Christ, he ventures forward, determined to know nothing among men "save Jesus Christ and him crucified."

3. We have already remarked that personal piety is essential to the character we are attempting to portray—but it must now be stated that eminent, ardent piety is necessary. This is the most prominent trait, goodness, holiness, entire consecration of heart to the service of Christ.

Holy love is essential; such love as glowed in the bosom of John and St. Paul. A supreme attachment to the Lord Jesus is required, manifested—in counting all things but loss, for the excellency of the knowledge of Christ—in a readiness to labour and to suffer for his sake, in a solicitude that Christ may be glorified, and that thousands may know and love him. This love, when it burns in the breast will perform wonders. It will enable the individual to labour and not faint, to endure hardness, to sustain privations, and to encounter the most appalling dangers. Love is strong as death; many waters cannot quench it, nor floods drown it.

Where this love to Christ exists, there will be also a high regard to the Gospel. Such a minister can with truth adopt the language of Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ." This method of redemption by the blood of Christ so pure, so calculated to abase the pride of man and exalt Jehovah, is admirably adapted to the condition and wants of polluted and guilty creatures, and laying so firm and ample a foundation for the interests of true virtue—shines in his eyes with a lustre which causes all the splendour of the world to fade away. It is "the glorious Gospel of the blessed God."

The good minister loves the church.—Being affectionately desirous of them, he is willing to impart unto them, not the gospel of God only, but also his own soul. He is willing to "endure all this for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory." He lives when he sees them stand fast in the Lord; and much heaviness and anguish of heart are experienced when any of whom he had hoped well turn aside and depart from God.

He loves the souls of men. Like his divine master, he weeps over sinners rushing heedlessly to destruction. He beseeches them to be reconciled to God. He toils and prays and travails in pain for the conversion of his hearers, and no joy can compare to his when he sees them asking the way to Zion with their faces thitherward.

Faithfulness will mark the character of him who possesses this holy love. He will be faithful to Christ who has entrusted him with the ministry, and to the church over which the Holy Ghost hath made him an overseer. It will not be his great aim continually to administer cordials to the church, but to feed them with knowledge and understanding, to warn, rebuke, exhort or encourage as occasion may require.

With unspared fidelity he will exhibit truth to the impenitent; plainly declaring to them their wretched state as transgressors, and their tremendous danger. He will carefully discriminate between the righteous and the wicked; and will unequivocally and yet tenderly affirm that it shall be well with the righteous, it shall not be well with the wicked.—"There is no peace saith my God to the wicked."

In the deportment of such a minister deep seriousness will be apparent. He cannot mix in the frivolities of the world—or indulge in "foolish talking and jesting." He cannot turn the pulpit into a stage, on which to display himself and amuse his hearers.

"Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation: and t'address
The skittish fancy with facetious tales,
When sent with God's commission to the
heart."

O, it is impossible that he—who has just conceptions of the ministerial office, of the prospects opening before himself and the beings he addresses, of the message he bears, and the account he must soon render to Him who has sent him—

should indulge in levity and sport while officiating in the pulpit. He will be serious. This seriousness however is not gloom or austerity; it is perfectly consistent, it is intimately connected, with that holy joy and serenity of soul, peculiar to him whose conscience is sprinkled with the blood of Jesus. The good minister is clothed with humility as with a garment. He has had such views of the glorious God, and such views of himself as have caused him to lie in the dust of deep humiliation. He covets not honour, he seeks not to be highly esteemed among men. He has imbibed the spirit of that lowly Saviour who said to his aspiring disciples—"He that will be greatest among you, let him be least of all and servant of all."

This humility is a most lovely grace. It gives to its possessor an indescribable dignity. It is entirely consistent with true courage and largeness of soul. It is as superior to a mean cringing dastardly spirit as the heavens are above the earth.

Meekness and gentleness are ever the lovely associates of this humility, and anger and contention retire far away. "The servant of the Lord must not strive, but must be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves." "We were gentle among you," says the Apostle, "even as a nursing mother cherishes her children."

The whole creation could not have furnished a happier figure to illustrate the gentleness, patience, and persevering love which the good minister exercises towards the people of his charge.

The good minister is spiritually minded. The objects of sense do not engross his thoughts and affections. He walks by faith not by sight. He looks upon this world as rapidly passing away; he sees vanity, frailty, disappointment written upon all earthly objects, and habitually contemplates eternal realities. The amazing value of the soul, the certainty and nearness of death, the solemnities of judgment, the bliss of heaven, and the anguish of hell—these are topics of his frequent meditation—these are scenes which often pass in solemn review before his eye of faith. And O, when faith is vigorous, how trifling, how like nothing, do the objects appear which worldly men eagerly pursue as their good! If he may be instrumental in saving souls, in edifying the church, in advancing the glory of Christ, if he may but enjoy the approbation of his great Master he can without a sigh resign the honors, the wealth and pleasures of this world to those who are pleased with such things.

The good minister is a man of prayer.—He will often bow his knee before the God and father of our Lord Jesus Christ. In perplexities he will go to him who is able to direct him, and in his affections to him who is the strength and consolation of his people. By prayer, every grace will be

kept in lively exercise, the great duties of the ministry will appear more and more important, his soul will be more fully imbued with the temper of Jesus, divine truth will shine with increasing clearness and lustre—and in answer to his supplications God will pour down upon the church and the congregation the rich effusions of his Spirit.

4. I proceed to remark, that the good minister of Christ is a laborious man. The Lord of the harvest sends labourers not loiterers into his harvest. Indolence is entirely incompatible with the work of the ministry.

Whoever else indulges in sloth, the good minister must and will be laborious. He is an assiduous student. Not satisfied with a careless perusal of the Scriptures, he diligently studies them, and carefully endeavors to ascertain their true meaning. He ponders upon the sacred pages—he prays for divine instruction—"Open thou mine eyes, that I may behold wondrous things out of thy law." He labours to obtain deep, clear and intimate acquaintance with divine truth. Appointed by God to administer to his people the food of life, he brings to his congregation the fruit of much toil, of tears and prayers.—He cannot be contented to offer unto God, and his people what has cost him nothing.

In addressing his hearers, there is evinced the earnestness of one who watches for souls. He speaks like a person thoroughly persuaded of the truth of the Gospel, and anxious that all who hear should believe it. It is his desire to win, not their applause, but their souls. He is instant in season, out of season; ready to preach, not only on the Sabbath, but on any suitable occasion, to a few hearers as well as to a large congregation. He teaches not only publicly, but from house to house.

Is he a pastor? He is diligent in the discharge of pastoral duty. He watches over the flock with a holy solicitude, with a godly jealousy; striving to promote the peace and edification of the whole, and the establishment and growth of the individual members. In his visits, he does not lose sight of his office—and while not indifferent to the temporal concerns of the people, he will render it evident, by the general tenor of his conversation among them, that it is his main solicitude to promote their salvation.

He is prompt in his visits to the house of affliction, ready to weep with them that weep, and to exhibit those considerations which are calculated to hush the murmuring sigh, to restore tranquility to the agitating bosom, to inspire sweet and cordial submission, and to lead the affections of the mourner from this valley of weeping to that better country, where all tears shall be forever wiped away.

You will often find him near the bed of death, unfolding truth appropriate to the character and present state of the dying man, and dwelling with special earnestness on the necessity of faith in the great sacrifice: a faith inseparable from a broken heart.

5. Is it necessary to add, that such a minister will be in heart devoted to his solemn work? He considers himself consecrated to the service of Christ; as much so if called to labour at home, as if engaged in missionary toils: if called to an important station in a Seminary founded "for Christ and the Church," as if the pastor of a particular flock. His time, talents and influence, his whole self he views as belonging to the King of Zion. The man we are contemplating may have a family looking to him for support, and the people among whom he resides may not be disposed, or may not feel themselves able, to provide for his family; and thus he may be compelled to engage in pursuits separate from the ministry; nevertheless his heart is in the work, and he would rejoice could he be entirely given up to it. His choice would be to give himself—"continually to prayer, and the ministry of the word."

I have thus briefly attempted to delineate the character of a good minister of Jesus Christ. This sketch is, I trust, entirely consistent with the portrait drawn by St. Paul. "A bishop must be blameless, vigilant, sober, of good behaviour, given to hospitality—apt to teach—not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous—not self willed, not soon angry, a lover of good men, sober, just, holy and temperate."

I say not that a good minister is a perfect man. He will more deeply feel his deficiencies and imperfections than any one else can perceive them, and will bitterly lament them.

But notwithstanding the weakness and depravity of human nature, the grace of God can render a man such a minister as has been described. The church has not been entirely destitute of such men in any age, although the number at one time has been far greater than at another.

The traits above mentioned are essential to the character of a good minister of Jesus Christ. There are other things which although not essential, are by no means to be despised.

1. Great powers of mind are not essential. He to whom God has given moderate talents may yet be a good minister, if he diligently improve what he possesses. Great talents, without a gracious principle in the heart, only renders the pretended minister more able to do hurt.—Nevertheless where a powerful intellect is connected with a broken and a contrite heart, the individual may, and will, become a great blessing. He who consecrates all his mental powers to the Sanctuary, will it not follow, the greater those powers are, the more extensive probably will be his usefulness?

2. Extensive literary acquirements are not essential, I believe,—and I scruple not to say that this is also the belief of the Trustees of this Society on whose behalf I address you—that there have been many good ministers of Jesus who have had not a large share of human learning. We love to contemplate the labors and sufferings and success of those men who planted the first Baptist Churches in Maine, "the Lord working with them;" some of whom are gone to receive their crown, and others are still laboring in the vineyard.

An intimate acquaintance with Scripture truth, such a knowledge of divine things as the writer of the Pilgrim's Progress eminently possessed, is indeed essential. But this must not be confounded with great literary acquirements. He

who possesses the former, although destitute of the latter, may be a good minister of Jesus Christ; he who has the latter without the former, cannot be.

Yet altogether consistent with these views is our firm conviction that to the minister of Christ a good education is a very valuable acquisition. He may derive much assistance from an acquaintance with the original languages of the Bible, from an intimate and correct knowledge of his own tongue, and of the various branches of literature and science.

And the richer his literary resources are, the greater proportionably will be his usefulness, provided he devotes them all to the service of the church, and is not drawn aside from his proper work, and his dependence on God is entire. And is the union of learning and religion impracticable? No. The history of the church furnishes many illustrious instances of great literary attainments connected with uncommon piety. I mention one out of the many. The name of HENRY MARTYN is as dear to science as to devotion. How deep was his humility! how childlike and simple his dependence on God! how fervent his love to Christ! how entire his devotedness to Zion! and yet, MARTYN was a first-rate scholar.

In estimating the value of human learning, let us not rush into extremes. Let us not deprecate it, as if it were of little importance, or useless, nor reject it as pernicious in itself: on the other hand, let us not exalt it as if it were as indispensable as piety itself.—Truth often lies between extremes. Look at facts. Many incontestable facts prove that ministers may be extensively useful with but a moderate share of learning; and other facts equally incontestable evince that literary endowments may be a valuable help to the servants of Christ, and may greatly enlarge the sphere of their usefulness.

3. Very great and speedy success is not an essential accomplishment of the character described. God will bless the labors of his ministers, and sometimes their success is early and very remarkable. But often, for infinitely wise reasons, he judges it proper to try their faith by withholding success—the seed they sow may for a long time seem to be lost, but it springs up, perhaps after many days. Besides, we are not adequate judges on this subject. Had we lived in the days of Jeremiah, we should probably have thought him a very unsuccessful preacher: no one appeared to hearken to his messages, no man repented him of his wickedness, every one turned to his course, as the horse rusheth into the battle. But was Jeremiah useless?

The whole church, in each succeeding generation, which have enjoyed his instructive writings, answer, No.

It appears then that great mental powers, extensive learning, and speedy and striking success are not essential to the character of a good minister: but that ardent love to the Gospel, and the Saviour, a tender solicitude for the salvation of men, a humble, laborious, faithful, prayerful spirit, and an entire consecration of heart to the work of the ministry are the traits indispensably necessary to constitute this character.

Some reflections, suggested by the subject, shall conclude this discourse.

1. How great a blessing is a good minister! How useful to his brethren in the sacred office, how salutary the influence he exerts on Society! Such a man, by his lovely example, stimulates his brethren to every good word and work. The ungodly, while observing his blameless and useful deportment, are constrained to acknowledge there is a divine reality in the Gospel. By his example and influence he strengthens every good institution, and frowns upon and discourages vice in all her forms and disguises. What numerous blessings descend on those around and what evils are averted in answer to his prayers is known to Him, who knows all things. Above all, he is instrumental of saving souls—of saving souls from death, and of training up true believers for immortal glory.

2. How desirable is it, my fathers and brethren, that we, who are called to serve at God's altar, should possess such a character. The influences of the Holy Spirit are necessary to render us good ministers. But these influences must be sought with fervent prayer to Him who is far more ready to bestow this gift than parents are to gratify the wishes of their children.

But prayer must be accompanied with effort. We must watch against self indulgence. We must be willing to toil, to endure hardness, to deny ourselves in reference to whatever would impede us in our course. "No man that warreth entangleth himself with the affairs of this

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life, that he may please him who hath called him to be a soldier." Like Enoch, we must walk with God: maintaining a habit of communion with the fountain of wisdom and grace. We must study apostolic precepts respecting the ministry and endeavour continually to observe them.

(To be continued.)

RELIGIOUS.

Extract of a letter from Mrs. Eliza H. Jones, to a lady in Salem, dated Calcutta, April 15, 1823.

My dear Mrs. B.—I now answer your kind favour of the 22d of July last. It gives me great pleasure to hear that so many precious souls were the subjects of converting grace in the last revival in Salem. O may they all live to honour the cause they have espoused! Could we experience such refreshing showers in this dry and thirsty land, this parched wilderness, how would our souls rejoice!—But I trust a day of grace is held in reserve for idolatrous India. Yes! the Heathen will be given to Christ, for an inheritance, and the uttermost parts of the earth for his possession. It is truth that may be relied upon, although to human appearance it seems not only improbable but impossible. But the apparent impenetrable gloom will be penetrated by mighty power and love, and those sinful, selfish, cruel, avaricious, idolatrous Hindoos, together with Burmans and all other classes of Heathen, must bow to the authority and the grace of Jesus. It is indeed true that we live where satan's seat is; where the prince of darkness reigns in the hearts of the children of disobedience with a power that cannot be realized by the friends of religion in our native country. They may see unprincipled characters, they may be grieved on account of the wickedness of the children of the land, but think what must be the height and depth, length and breadth of the wickedness of those who have never in the least degree had the fear of God before their eyes, or been at all influenced by the good customs and practices of those around them. As were their fathers, so are they. But the hope and belief that a day is coming when India shall be christianized, ought to light up a smile of gladness in every benevolent mind. The word of God cannot return to him void; let christians pray till the whole is accomplished. A few days ago, a swinging post was erected near us on the Circular Road, for the purpose of performing those yearly rites, which you have so often heard of. The scene was disgusting and pitiable beyond description. O when will these posts, considered honourable and sacred by the natives, be thrown aside, and these days on which they afflict their bodies and do all they can to ruin their souls, be sacred to prayer and praise.

April 16.—Since I last wrote you by Capt.—many changes have taken place with regard to our friends here. Several have been visited with distressing sicknesses, and some removed from time to eternity. Among others, Rev. Mr. Keith and wife within a month of each other, and the Rev. Mr. Bankhead, independents, and Rev. Mr. Ward of Serampore. These once beloved friends have finished their work on earth, and gone to enjoy rest in the kingdom of our Lord. O may their places be filled by others, who shall have the mission cause at heart. Our dear missionary friends in Calcutta remain about the same as usual, except that Mr. E. Carey will never be so well as formerly. He is now suffering with the liver complaint. He seems too ripe for glory to remain long upon earth. He with his dear family are still living at Doorgapore, four miles from Calcutta. We often pass a pleasant day with them. The week before last Mr. Carey baptized two natives, one a Portuguese, the other a brahmin of high cast, the fruit of his pious and arduous labours. About 200 natives witnessed the scene, and they all appeared very attentive and solemn. Mr. Lawson has baptized eleven persons since I last wrote you. These are all united with us in Church fellowship. They are mercy drops, and are causes for thankfulness and praise.—Ch. Watchman.

REVIVAL OF RELIGION.

Extract of a Letter from Rev. S. Ayer, dated Hamden, Me. Dec. 27.

"The work of the Lord is gloriously prospering on this circuit, among all classes; the high and low, rich and poor, are sharers together, of the work of reformation. The old and the young, from the man of grey hairs to the child of 7 years old, are made partakers of the grace of God, and can shout his praise together, while the heavenly theme is echoed thro' earth and heaven. Multitudes flock to hear the word of life, and but few leave the house of worship without being convicted, or converted to God. At some of our meetings, from eight to fifteen have professed the pardoning love of God.—Within three months past, about one hundred and fifty have professed religion.—One hundred have joined the Methodist society, and many more are still waiting an opportunity to unite with us in church fellowship. The work is still rapidly progressing, and many are crying 'what shall I do to be saved.' Last Thursday evening, Dec. 26th, after lecture, twenty four

came forward with penitence of heart to be prayed for. Hard hearted sinners were led to bow and cry for mercy, while the saints shouted aloud for joy; and angels doubtless unperceived mingled in the throng, while heaven rejoiced at the return of so many sinners. May God in his infinite mercy carry on the work of reformation, till the whole world is filled with the knowledge of the glory of God. Thus prays the most unworthy of the ministers of the Gospel of Christ.—*Zion's Herald.* JOHN S. AYER.

From the New-York Observer.

Interesting from the Society Islands.—In the London Evangelical Magazine, for December, we find a letter from Messrs. Tyerman and Bennet, deputies of the London Missionary Society, dated Society Islands, March 13th, 1823. From this letter, which contains much interesting information respecting the rapid progress of religion and civilization in the Society Islands, particularly in the island of Raiatea, we have prepared the following account.

When the missionaries came to this island in the year 1818, the beautiful spot on which that settlement is now fixed was one vast mass of brush-wood, timber and fruit trees, with scarcely a single habitation; but now it is a beautiful town, extending along the margin of a fine bay, having several bridges over fine streams of fresh water, which fall into the bay. Large and handsome houses for the missionaries, a judgment-hall, and a very spacious chapel (156 feet long by 44 wide) occupy the centre of the settlement, while respectable houses for the chiefs and people extend perhaps for a mile each way, producing a pleasing effect. From the centre of the settlement, a substantial stone pier, 390 feet long, has been carried out into the bay, and a landing place has been formed at the end 48 feet square. The natives have a number of well-fenced inclosures for the cultivation of the sugar-cane and tobacco. They have also suitable establishments for the manufacture of tobacco, sugar, salt, smith's work, chairs, bedsteads, and sofas, all erected under the superintendence of the missionaries. Of the extent to which they have carried the manufacture of sofas, we may judge from the following fact, mentioned by the deputies. At a feast of the baptized persons held while they were there, on a large stone platform formed in the sea, and intended to be the foundation of the king's house, they counted two hundred and fifty sofas, large and well made, after the English model.

The meetings for public worship are well attended, and the behaviour of the natives on these occasions is very quiet, and orderly. The deputies were present at one of the meetings when 150 persons were baptized, making the whole number of the baptized 1100, and leaving only 200 unbaptized persons on the island! The church consists of about 150 persons.

Tamatua, the present king, is represented as a very respectable intelligent person, and is regarded by the missionaries as sincerely attached to the truth. He has repeatedly remarked, that when he reflects how often he has allowed the people to offer sacrifice to him, and worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin.

"Thus happily" says the account "is this island evangelized. It was formerly not only the source of all political authority to the surrounding islands, but the chief seat of idolatry. Human sacrifices were brought hither from all the neighbouring islands, and offered to Oao, the god of war. Here the now Christian and amiable prince Tamatoa, was once actually prayed to as a deity, and united in himself all the civil and ecclesiastical power, so that the alteration which has taken place is almost miraculous. Not a vestige of idolatry now remains. This triumph of the cross must be regarded as one of the most signal ever achieved since the world began."

A Useful hint to Young Men.

For your comfort, for your friends' solace, for the sake of your eventual prosperity, cultivate a strict and manly habit of Economy. It is impossible to raise a good character without it. And this one single article, connected with moderate talent, will recommend you to all with whom you have any transactions, from whom you may wish confidence, or expect remuneration. Assistance, should you need it, will not be withheld, if it is known that your care of personal expense is correct.

"He taketh the wise in their own craftiness."

A curious literary anecdote has reached us of the times of Henry VIII. Tontall, Bishop of London, whose extreme moderation, of which he was accused at the time, preferred burning books to that of authors, which was then getting into practice; to testify his abhorrence to Tindal's principles, who had printed a translation of the New Testament, a sealed book for the multitude, thought of pur-

chasing all the copies of Tindal's translation, and annihilating them in the common flame. This occurred to him when passing through Antwerp in 1529, then a place of refuge for the Tindalists. He employed an English merchant there for this business, who happened to be a secret follower of Tindal, and acquainted him with the bishop's intention. Tindal was extremely glad to hear of the project, for he was desirous of printing a more correct edition of his version; but the first impression still hung on his hands, and he was too poor to make a new one; he furnished the English merchant with all his unsold copies, which the Bishop as eagerly bought, and had them all publicly burnt in Cheapside: which the people not only declared was "a burning of the word of God," but it so inflamed the desire of reading that volume, that the second edition was sought after at any price: and when one of the Tindalists, who was sent here to sell them, was promised by the lord chancellor in a private examination, that he should not suffer if he would reveal who encouraged and supported his party at Antwerp, the Tindalists immediately accepted the offer, and assured the lord chancellor that the greatest encouragement they had was from Tonstall, the Bishop of London, who had bought up half the impression, and enabled them to print a second!

GOOD EFFECTS OF BIBLE SOCIETIES.

Revival of religion in Germany.—It is well known that a few years ago infidelity, in various forms and under various names, had reached a very fearful height in the north of Germany, not only among the laity but among the clergy also. A large majority of the clergy had departed from the original doctrines and piety of the Reformers. Within the last four or five years, however, a remarkable alteration has taken place among the clergy. The right honourable Sir G. H. Rose, in a speech which he recently delivered before the Southampton Bible Society, in England, stated that he had been in Germany, and had witnessed this change, and that it was evidently to be attributed to the influence of Bible Societies. "From the period of the active operation of these societies," he says, "infidelity has been giving way, and there is no other assignable cause for this but the increased attention paid to the holy scriptures. A pure spirit of religion is now rising in the north of Germany, and the missionaries lately sent thence to Sierra Leone, were amongst the first fruits of this revival of German piety."—*New-York Observer.*

LABOUR OF PRIVATE CHRISTIANS.

We have before recorded the value of individual exertion in promoting the public worship of God; and instances are not wanting to establish the fact, that he has attended such humble attempts with his special and gracious blessing. The two following accounts of the value and surprising success of such labours are from the Christian Spectator; and we hope they will prove a powerful incentive to Christians in the desolate parts of our country to be zealously engaged in doing all which they can do, to promote social and public devotion.—Where is the believer in Jesus, deprived of the privilege of a public ministry, who cannot invite to his residence on the Lord's day, his friends and neighbours, and read to them the precious word of God, and pray with and for them? If there is such a professor, who can live in such circumstances in the omission of so obvious a duty, he has reason to be deeply humbled that the love of God in his heart has so feeble an influence, if in reality it has any.—*Christian Watchman.*

I presume it is in anticipation of a liberal subscription that you have put the price so low as \$2. I pay three dollars, besides postage for a paper the quality of which is inferior to yours, and the area of printed matter does not exceed it. When it is recollect that advertisements, and extraneous matter, not only vapid, but sometimes immoral, occupy a large proportion of many political papers, your patrons will perceive that in the Christian Secretary, you will be able to supply them with all the valuable news, foreign and domestic; and to enrich its columns with essays and selections, moral, religious, and scientific; to notice improvements in literature, agriculture and useful arts.

Wishing the Christian Secretary all possible success—I am yours respectfully,

A SUBSCRIBER.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 10, 1824.

The Board of the Convention of the Baptist Churches in this state and vicinity, held their quarterly meeting in this city on Wednesday the 4th inst. The reports of the missionaries employed by the Board were truly interesting and refreshing. In the south-eastern part of the state the Lord is displaying the power of his grace in the conversion of sinners, and the edification of his saints. Abundant encouragement is afforded to those who love the Lord Jesus to be active and zealous in his cause.—If we were before doubtful of the utility of the union of our churches in a convention, we should now be convinced of its importance.

We cannot doubt that the Lord has graciously smiled on the united efforts of our churches, in sending abroad the Gospel of the kingdom among the destitute parts of our own state, and even those churches who are favoured with the stated ministry of the word, have been greatly refreshed by the visits of our missionary brethren. We cannot withhold the expression of our earnest hope that the members of our churches will uniformly adopt the plan heretofore suggested of laying by each week one cent to be sent to the annual meeting of the convention. By such a concentration of the liberality of our brethren, the convention will be enabled to support the heralds of the cross while they publish the glad tidings of salvation to the destitute. Should each individual in the churches of our convention contribute this small sum of one cent per week, a sufficient amount would thereby be raised to do much good under the divine blessing.—Perhaps at no age of the world were the labours of God's people crowned with such signal success as the present. At no period have the saints had such occasion to "speak of the Glories of the Redeemer's kingdom and talk of his power."

We learn that a general seriousness prevails at this time among the convicts in our State Prison; that a number have through the powerful agency of the *Holy Spirit* been made penitent for sin, and received the pardoning mercy of God in their souls; while others are crying "what shall we do to be saved?"—Surely Jehovah is resolved to show,

"What his almighty grace can do."

It is one of the peculiar excellencies of the religion of the Bible, that it provides for the *renovation of the heart*. It provides for that holiness without which "no man can see the Lord," and in this way secures the safety and good order of the universe, while the sinner is pardoned and restored to favour. Any system that does not embrace this provision, must be radically defective.

Extract of a letter from the Rev. Edward R. Warren, to the Rev. E. Cushman, dated Waterford, Con. Jan. 30th 1824.

"There is a glorious work of grace in this vicinity, which commenced about the first of this year; it began with the Baptist Church in Lyme, and already 25 or more are the hopeful subjects, several of whom I expect will unite with the Church the next Lord's-day. Truly the Lord hath triumphed gloriously."

Since receiving the foregoing, we learn from the Rev. Asa Wilcox that he baptised six of the above converts on a profession of their faith in Christ, Lord's-day, 1st inst. and that a number more stand ready to receive the ordinance.

We also have the pleasing intelligence from the Rev. William Bentley, that the Lord is at work by the power of his spirit at East Hadham landing, among the people to whom the Rev. Simeon Dickinson administers. May all the churches pray with faith, "O Lord revive thy work."

A gentleman in Massachusetts writes to his friend in this city, thus:

"There is a precious reformation in the town of Carver, about fifty have obtained a hope in Christ, and a number more appear very solemn. I will mention one remarkable instance of conversion, an old man of eighty years of age, being under very pungent conviction, asked if there was any one present who could pray. His little grandson aged thirteen, replied, 'yes grandfather I can;' and went to prayer with him. The old man soon after found relief in the Saviour. There is an appearance of a revival of religion in Plymouth, and in Halifax, and some instances of hopeful conversion; the cloud seems gathering all around us; pray for us that pure and undefiled religion may prevail among us."

We are happy to hear from our highly esteemed friend H., that his pious family have entered with spirit upon the plan recently suggested, of laying by one cent each week, to aid the benevolent views of the Convention. His plan as detailed by him is to place a small box suitably prepared for the purpose, in his parlour, to which each of his family go every Lord's-day, and deposit their mite. The whole to be forwarded to the Convention at their annual meeting. Is not this worthy of imitation?

LIBERALITY.

The Trustees of the Columbian College in the District of Columbia, acknowledge the receipt of a very excellent Bell, from Caleb Pond, Esq. of this City. Said Bell was cast by Messrs. Ward, Bartholomew and Brainard, for the College, at the request of Mr. Pond, and cost about \$100.

We cordially invite the attention of our readers to the very excellent sermon of the Rev. Mr. Ripley on the first page. The sentiments contained in this discourse meet our most decided approbation.

A communication from B., is received, and we fully agree with him in the utility, "of brief and profitable, original communications, calculated to stir up the mind by way of remembrance to love and good works." And we solicit such communications for insertion in the Christian Secretary.

We learn with pleasure that the new *Steam Boat*, Oliver Ellsworth, of two hundred and thirty tons, destined to run between this City and New-York, is launched, and will be ready to commence operations as early as the Spring shall open.

Accounts from Bayonne, dated Dec. 4th state that, in consequence of disturbances between the Spanish and French Troops in Madrid, 17 of the Spanish soldiers had been shot by order of the Spanish Government, in order to inspire a salutary terror in the rest. Madrid is tranquil but gloomy—troubles in Galicia and Coruña are becoming more serious. Travelling is not safe in Spain. It is said only one Gazette will be allowed to be published at Madrid.

CHRISTIAN SECRETARY.

The government persists in refusing to acknowledge the annual loans. The clergy are making great exertions to recover all their old prerogatives, and obtain indemnity for their losses. The king favours their demands.

General Intelligence.

Congressional.

Senate.

Monday, January 26.

Two communications were received from the War Department, containing a statement of the expenditure of the money appropriated for the purpose of civilizing Indians, and also, a statement of the clerks employed in that department, with the amount received by each.

Mr. Hayne, from the Select Committee to whom was referred a resolution from the House of Representatives, providing for the sending of a ship of the line to convey the Marquis de la Fayette to America, reported a new resolution on the subject, as an amendment to the one from the other House. This resolution requests the President of the United States to express to the Marquis the grateful assurances of the respect and gratitude of the government towards him; and also authorizes the President, whenever the Marquis's intention to visit this country shall be made known to him, to send a public vessel for his accommodation. The resolution was PASSED, unanimously.

The resolution for electing the officers of the Senate, biennially, PASSED.

A number of memorials were presented, and several relief bills were passed.

Adjourned.

Tuesday, January 27.

Mr. Smith asked and obtained leave to introduce a bill for the gradual supply of cannon, bombs, and howitzers, for the new fortifications. The bill was read, and passed to a second reading.

The bill "to abolish imprisonment for debt," was taken up, and made the order of the day for Friday next.

The bill authorizing an additional number of sloops of war for the naval service, was then taken up in Committee of the Whole. Mr. Barbour in the chair, and after a considerable discussion, it was made the order of the day for Friday next.

Adjourned.

Wednesday, January 28.

Mr. Parrott presented the petition of the President and Directors of the Washington and Alexandria Turnpike Company, praying an alteration in their act of incorporation—Referred to the Committee on the District of Columbia.

The bill for the gradual supply of cannon, bombs, &c. for the fortifications, was read the second time, and referred to the Committee on Military Affairs.

The bill for the final adjustment of land claims in the State of Missouri, and Territory of Arkansas, derived from the governments of France and Spain, had its third reading, and passed; ayes 21, nays 14.

Adjourned.

Thursday, January 29.

Several relief bills were PASSED.

The resolution reported by the Select Committee on the several amendments to the Constitution, which provides that no person shall be eligible to the Presidency for more than eight years, passed to a third reading.

After the consideration of executive business, the Senate

Adjourned.

Friday, January 30.

The following proposed amendment to the Constitution of the United States, was passed and sent to the House for concurrence.—Yea 26, nays 3.

"Resolved, That no person, having been twice elected to the office of President, shall again be eligible to that office."

The amendment to the Constitution, proposed by the Select Committee, respecting the choice of Representatives in Congress, and the election of President and Vice-President—Mr. Benton opposed the resolution submitted by the Committee, and contended for the principle of giving the choice of President "directly to the people, without the intervention of Electors." Before he had finished his remarks, on motion of Mr. Mills, the Senate

Adjourned to Monday.

HOUSE.

Saturday, January 24.

Mr. Livingston submitted an amendment to the proposed amendment of the Constitution of the United States, respecting the mode of electing the President and Vice-President, which he intends to bring before the House, when the subject shall be called up.

Greek Cause.

Mr. Webster's resolution for defraying the expense of an Agent to Greece, whenever the President shall deem it expedient to make the appointment, was again discussed in Committee of the Whole; when, on motion of Mr. A. Smyth, of Virginia, the Committee rose, reported progress, and obtained leave to sit again; the House then

Adjourned.

Monday, January 26.

On motion of Mr. Floyd, it was

"Resolved, That the President be requested to cause to be laid before this House an estimate of the expense which would be incurred by transporting 200 of the troops now at the Council Bluffs to the mouth of the Columbia or Oregon River."

Mr. Mercer presented the following, which lies on the table one day of course:

"Resolved, That the President of the United States be requested to communicate to this House such parts as he may deem expedient to divulge, of any correspondence or negotiation which he may have instituted with any foreign government, since the 28th February last, in compliance with a request contained in a resolution of the House of Representatives of that date, relative to the denunciation of the African slave trade as piracy."

The House having resolved itself into a Committee of the Whole, Mr. Webster's resolution was again taken up. Mr. Smyth, of Virginia, delivered his sentiments in opposition to the resolution, in a speech of considerable length. Mr. Rich, of Vermont, moved that the Committee rise, without settling the question, or appointing a time for further consideration of it; which was carried, ayes 131. The Committee then rose, and the House

Adjourned.

Tuesday, January 27.

Mr. Mercer's resolution, offered yesterday, respecting the suppression of the Slave Trade, &c. was called up, and agreed to.

Mr. Hemphill moved to postpone the orders

of the day to take up the bill "for obtaining the necessary surveys, &c. on roads and canals." The motion was carried—ayes 103, Mr. McLane, of Delaware, advocated the constitutional propriety of the subject, in a speech of some length; when, on motion of Mr. Archer, of Virginia, the Committee rose, reported progress, and had leave to sit again.

Considerable business of private interest, was attended to in the House to-day.

Adjourned.

Wednesday, January 28.

Mr. Hamilton, from the Committee on Military Affairs, made an unfavourable report on the claims of the state of Georgia, for services of militia in the years 1792, 1793, and 1794; which was laid on the table.

A number of resolutions were offered for inquiring into the expediency of establishing new post routes.

The House having resolved itself into a Committee of the whole, the bill to procure the necessary plans, estimates, &c. respecting roads and canals, was taken up. Mr. Archer, of Virginia, contended in speech of considerable length, against the constitutionality of the bill. He was followed by Mr. Stewart, on the contrary side. Before Mr. Stewart finished what he had to advance, the Committee rose, reported progress, and had leave to sit again. The House then

Adjourned.

Thursday, January 29.

On motion of Mr. Webster, it was

"Resolved, That the Committee on the Post Office and Post Roads be instructed to inquire into the expediency of providing by law, that the publishers of newspapers, and other periodical journals, may be allowed, in transmitting such newspapers or journals by mail, to accompany them with bills or memorandum of account, on such conditions, and for such additional rates of postage, as may be thought proper.

The resolution "providing a ship of war to convey the Marquis de la Fayette to this country," was returned from the Senate with an amendment, which the House adopted.

A bill from the Senate "for the final adjustment of land claims in Missouri and Arkansas, derived from the governments of France and Spain," was twice read and committed.

The House resolved itself into a Committee of the Whole, on the bill for obtaining the requisite plans, &c. on the subject of roads and canals. Mr. Stewart concluded the speech he commenced yesterday in favour of the bill, and was followed by Mr. Stevenson in opposition to it. Mr. Storrs then took the floor in favour of it; when he had concluded, on motion of Mr. Randolph the Committee rose, reported progress, and had leave to sit again. The House then

Adjourned.

Friday, January 30.

After attending to considerable business to-day, principally of private interest, the House resolved itself into a Committee of the Whole, on the bill for the necessary surveys, and estimates on the subject of Roads and Canals.

Mr. Randolph delivered a speech of nearly two hours length, in opposition to the bill. He was followed by Mr. Clay, in an eloquent and forcible reply, in the course of which the sentiments delivered by him on this subject, a few days ago, were ably defended. Mr. Trimble then moved that the Committee rise, report progress, and have leave to sit again.

The Speaker laid before the House, in obedience to a call of the 15th December, a plan for a Peace Establishment of the Navy of the United States, which was read and ordered to be printed.

LATEST FROM ENGLAND.

By an arrival at New York, Liverpool papers to the 17th December, have been received. A summary of intelligence is given in the New-York Daily Advertiser, from which we copy the following.

Accounts from Bayonne, of Dec. 4, represent Spain to be in quite an unsettled state. The London Courier, in giving them, says they would be important if their accuracy could be relied on.

Seventeen of the persons concerned in a riot at Madrid, had been shot.

The troubles in Galicia had become serious, bands multiply in all quarters. The situation of the French in this province and Asturias, and the frontier provinces, was very delicate.

It is said the Empencinado has been restored to his liberty, but most people think he has never been taken.

There is still some hesitation about re-establishing the Inquisition. The King of Spain is in favour of this bloody tribunal.

The Government is said to refuse to acknowledge the annual loans.

The French light cavalry, which were to return to France, had received orders to halt.

The Taunton Courier says Gen. Mina is living at Stonehouse, waiting the arrival of his wife. Many persons of distinction had paid him a visit.

Belzoni, the traveller, is on his journey to Timbuctoo. Much valuable information is expected from this enterprising man.

A gale of wind was experienced at Liverpool on the 12th of December. It was feared vessels on the coast had suffered. The brig Jessie, from Quebec, founded in a gale at Blackpool. One man perished.

A gentleman from Germany states that he saw young Napoleon at the Vienna theatre, full of vivacity and restlessness. His title is Duke of Rastadt. Orders are given never to mention the name of Napoleon.

The Ex-Emperor Iturbide is living at Leghorn in a splendid style.

The King of Spain is said to have pronounced the project of the Law of Amnesty, (the chief articles of which are to bring to trial all persons who held any office during the Revolution,) too vigorous! What a merciful Hypocrite.

GREECE.

Letters from Constantinople announce that a Russian Diplomatic Agent was expected.

The actual government of Greece is said to have been informed that an European Committee, composed of Plenipotentiaries from the Holy Alliance, were to propose plans for the future settlement of Greece under the influence of Russia, and that Count Nesselrode will be President.

LONDON, December 15.

The Madrid Gazette, of the 4th inst., has been received, and it contains four Royal Decrees of great importance.

By the first Decree, his majesty appoints as first minister of State, the Marquis of Casa Irujo; as Minister of Grace and Justice for Spain and the Indies, Don Narciso de Heredia; as Minister of War, Major General Don Joseph de la Cruz, and as Minister of Finance,

Don Luis Lopez Ballasteros. The Minister of Marine remains. This Decree is dated Dec. 2, and is countersigned Luis Maria Salazar, who remains as Minister of Marine.

By the second Decree his Majesty appoints as President of his Council, Don Ignacio Martinez De Villega. This place was vacant by the refusal of the Duke del Infantado to accept it.

By the third Decree, Saez, the King's former Prime Minister and Confessor, is nominated to the Bishopric of Tortosa, vacant by the death of Don Manuel Ros Y Medrano. At the same time that he ceases to be Minister he ceases to be confessor to the King.

By the fourth Decree, his Majesty, "seeing the absolute necessity, for the good government of his vast monarchy, of establishing a Council of State which may unite the knowledge and the experience requisite to guide the resolutions of his sovereign authority," has nominated ten individuals, composed of persons selected from the old Council of State. His Majesty reserves the power of adding to their number. His Majesty, as well as two brothers may preside at this Council. The Councillors named are—Egula, the Duke of San Carlos, Don Juan Perez Villamil, Don Antonio Vargas Laguna, Don Antonio Gomez Calderon, Don Juan Bautista de Erro, Don Jose Garcia de la Torre, and Don Juan Antonio Rojas.

The Ministers are, ex-officio, Members of this Council.

This decree is dated the 3d instant, and countersigned Casa Irujo.

MADRID, Dec. 5.

Yesterday evening the King of Spain renewed his Ministry. The Marquis de Casa Irujo is appointed Minister for Foreign Affairs in the room of M. Saez; M. de la Cruz (Lieut General) is named Minister at War; M. Ballescas, Minister of Finance. The Minister of Marine, (M. Salazar,) is the only one who retains his place, and has survived the storm. The Director-General of Posts is changed.

PARIS, Dec. 9.

Monsieur and the Duke d'Angouleme have left for Fontainbleau. Their Royal Highnesses will return on Wednesday.

The first detachment of the Royal Guard, returning from Spain, halted upon touching the French soil. The officer commanding, made them kneel down. After a short prayer to the God of arms, they rose again and made the air resound with the cries of "Long live the King!" and "Long live France!"

LONDON, Dec. 15.

We have received the Paris papers of Thursday and the Etoile of Friday. The political intelligence they contain is of very little interest.

Mr. Secretary Canning has been, for some days past, and is still, suffering from a severe fit of the gout, which confines him to his house at Brompton.

Lord Liverpool's recent visit to Lord Grenville, at Dropmore, is reported to be connected with a new political arrangement which is likely to be carried into effect before the meeting of Parliament.—*British Traveller.*

LONDON, Dec. 11th.

"You will find," says a letter from Paris of the 9th inst., "by the Madrid news which arrived here to-day that there has been a total change almost in the Spanish Ministry, and that the Council of State is restored as it existed before the 7th March, 1820. That this change of Ministry will be followed by a change of system, is not believed. The new Ministry are men of more talents than their predecessors, but of the same political principles. The Port St. Mary Decree will, it is said, be acted upon with the same steadiness and strictness. Russia, through her Minister Pozzo di Borgo, communicated to King Ferdinand the entire approbation of his Government of the principles which led to that Decree. But there is another circumstance which has been mentioned here with great confidence, and which places the conduct of Ferdinand in a different light with respect to financial measures, and particularly with respect to the refusal to recognize the Spanish Bonds.

The two first articles of the Port St. Mary's Decree declared to be utterly null and void all acts of the Constitutional Government from the 7th March, 1820, to the first of October 1823—but approved of the Decree or Orders of the Provisional Junta of Government and of the Regency. Among other measures of the Cortes and Constitutional Government, the loans raised by them were swept away, and another loan (Guebards loan) was to be raised, upon the stipulation to the subscribers to it that no previous loan would be acknowledged. The circumstance alluded to in a previous part of this letter, is this—and it shows that Ferdinand is not acting in this business solely from his own feelings of policy. The united Sovereigns, and Russia in particular, are hostile to any acknowledgment of the loans of the Cortes, from a desire to afford an impressive example against advancing money to promote revolutionary movements. Hence, the offer made by a very great loan contractor, to recognize the Spanish bonds in a new loan, even at very reduced value, has been very recently rejected, and his agent has left Madrid.

FROM PORTO RICO.

We learn by the brig Commerce, 20 days from St. Johns, Porto Rico, that no American vessel of war had appeared there for the last three months, and the pirates were taking advantage of their absence. Capt. Allen, a passenger states that two Danish vessels of war had been in pursuit of a piratical squadron, consisting of a brig which they had run away with, and 3 feluccas. They had been seen to board two American vessels which sailed from Mayaguez, and which were not afterwards heard of. Five vessels from Mayaguez bound to St. Thomas had been captured and the crews landed from them. The Danish vessels had been near the pirates several times, but they escaped among the Islands.—They had complete command of the Mona passage. The schr. Mosquito, formerly of this port, captured by the Porto Rico privateers, was fitting out for a privateer or pirate.

The British admiral, Sir Thomas Cochrane, was at St. Johns, in the frigate Forte, and had demanded payment for the depredations of the privateers upon British commerce.

A passenger in the schr. Herald, from St. Thomas, confirms the above intelligence, and states that the piratical brig had robbed several American vessels off the south side of Porto Rico, and murdered the crews. Besides the Mosquito, the privateer Fortuna, was refitting at Porto Rico for a cruise. Sir Thomas Cochrane was at Porto Rico as above stated, demanding satisfaction for captures of British property by the privateers of that island.

WASHINGTON, Feb. 4.

The Supreme Court of the U. States, assembled on Monday. The Hon. John Marshall, chief justice, and judges Washington, Johnson, Duvall, Todd, and Story, are present.

Yesterday, the Chief Justice delivered the opinion of the Court in the case of R. I. Taylor vs.

CHRISTIAN SECRETARY.

Poetry.

From Montgomery's "Songs of Zion."
PSALM LXXX.

Of old, O God, thine own right hand
A pleasant vine did plant and train;
Above the hills, o'er all the land,
It sought the sun, and drank the rain.
Its boughs like goodly cedars spread,
Forth to the river went the root;
Perennial verdure crowned its head,
It bore in every season, fruit.
That vine is desolate and torn,
Its scions low in dust are laid;
Rank o'er the ruins spring the thorn,
The wild boar wallows in the shade.
Lord God of hosts, thine ear incline,
Change into songs thy people's fears;
Return and visit this thy vine,
Revive thy work amidst the years.
The plenteous and continual dew
Of thy rich blessing here descend;
So shall thy vine its leaf renew,
Till o'er the earth its branches bend.
Then shall it flourish wide and far,
While realms beneath its shadow rest;
The morning and the evening star.
Shall mark its bounds from east to west.
So shall thine enemies be dumb,
They banished ones no more enslaved,
The fulness of the Gentiles come,
And Israel's youngest born be saved.

MISSIONS OF THE UNITED BRETHREN.

Continued.

In 1632, pitying the misery of the Negroes in the West Indies, two Brethren sailed to the Danish Island of St. Thomas; and such was their devotedness to the work, that having heard that they could not have intercourse with the slaves, unless they themselves became slaves, they went with the full purpose to sell themselves into bondage, that they might have the opportunity of teaching the poor Africans the way of deliverance from the captivity of sin and Satan.

Although this sacrifice was not eventually required of them, sacrifices no less painful were cheerfully submitted to for many years, during which they had to "eat their bread in the sweat of their brow," and to maintain themselves by manual labour under a tropical sun, while every hour of leisure was employed in conversing with the heathen. The fruits of their zeal and perseverance in due time appeared; and in the West Indies (Danish and British) there are now more than 28,000 negroes joined to the Brethren's Congregations, and a vast number have entered into eternal rest, steadfast in the faith of Christ. Thus are the wrongs of injured Africa, of which England is not yet permitted to see the termination redressed, in one respect, at least, in the land whither her sons are led captive; and, through the instrumentality of Missions fostered by British benevolence, are thousands, as we trust, released from the most abject bondage to Satan, and brought into the "glorious liberty of the sons of God."

The sable congregations are gradually increasing beyond the capacity of the Churches to contain, and of the Missionaries to superintend them. In Antigua, these circumstances, combined with the invitation and assistance of the Colonial Legislature, have led to the formation of a new settlement, and to the commencement of two others. In Jamaica, the spiritual want of numerous negroes on the May-day Mountains, and the inconvenience experienced by their walking from ten to twenty miles to attend the ministry of the Gospel, suggests the urgent necessity for a new settlement, but the state of the finances of the missions presents serious obstacles to its establishment and support.

Not a step behind the first missionaries to the negroes in ardour and self-denial, were those who went to Greenland in 1733. In order to effect the benevolent purpose of converting the Greenlanders to the faith of Christ, Matthew Stach, proceeded to Copenhagen early in the spring of that year. Nothing can more strikingly exhibit the zeal of these devoted servants of Christ, than the truly apostolic spirit in which they entered upon their arduous labour in his vineyard. They literally obeyed the injunction of Christ to his disciples, when he sent them out to preach the Gospel, "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats a piece." "There was no need of much time," says one of them, "or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs." They travelled to Copenhagen on foot: their unfavorable prospect on reaching that city did not dispirit them: they committed their cause to Him who orders all things according to the council of his own will, fully persuaded that if their intentions were pleasing in his sight, he could be at no loss for ways and means of bringing them to Greenland, and of supporting and protecting them when they landed there. In this confident hope they were not disappointed—Count Pless first Lord of the Bedchamber, after much deliberation, greatly interested himself for them; and, at his recommendation, the King wrote a letter to M. Egede, the Danish Missionary, with his own hand, in their behalf.

The following anecdote will illustrate a little the self-devotion of these eminent

servants of Christ:—In one of his conversations with them, Count Pless asked, "How they intended to maintain themselves in Greenland? Unacquainted with the situation and climate of the country?" our Missionaries answered, "By the labour of our hands and God's blessing;" adding, "that they would build a house and cultivate a piece of land, that they might not be burdensome to any." He objected that there was no timber fit for building in that country. "If this is the case," said our Brethren, "then we will dig a hole in the earth, and lodge there." Astonished at their ardour in the cause in which they had embarked, the Count replied, "No, you shall not be driven to that extremity; take the timber with you and build a house; accept of these fifty dollars for that purpose."

When the Brethren arrived in Greenland, they experienced often the greatest difficulty in procuring a subsistence: they now and then earned a little by writing for the Danish Missionaries, till the stock of provisions at the colony began to fail. By this time, however, they had not only learned to be satisfied with very mean and scanty fare, but had also inured themselves to the eating of seal's flesh, mixing up a little oatmeal with train-oil. Those who know the nature of train-oil, may form some idea of the hardships endured by them. Yet even this was a delicacy, compared to some of the fare which the calls of hunger obliged them to use.

The Missionaries were plain men, who knew only their native tongue; and who, in order to acquire one of the most barbarous dialects upon earth, had to learn the Danish language first, that they might avail themselves of the grammar of the Rev. Mr. Egede. Such has been their success, however, that now nearly the whole of the Greenland population, in the neighbourhood of some of their Settlements, is become Christian. The state of society is wonderfully changed; and instruction, through the medium of the Danish as well as Moravian teachers, is at least as universal in that inhospitable clime, as in our own country.

Here also the desire for the gospel is spreading among the heathen still remaining on the southern shores; and it is the earnest wish of the Brethren to be permitted to establish a fourth settlement among them. It is remarkable that a similar thirst for the word of life is at the same time manifested by the Esquimaux, on the opposite though distant shores of Labrador, where a new establishment of Missionaries, in another part of the coast, is most earnestly sought for by the natives, and as anxiously desired by the Brethren, but from the state of the funds, it cannot be effected.

The account of the conversion of the first Greenlander deserves a particular recital. "On the 2nd of June, 1738," write the Missionaries, "many Southlanders visited us. Brother Beck, at the time, was copying a translation of a portion of the gospels. The heathen being very curious to know the contents of the book, he read a few sentences, and after some conversation with them, he gave them an account of the creation of the world, the fall of man, and his recovery by Christ. In speaking on the redemption of man, the Spirit of God enabled him to enlarge, with more than usual energy on the sufferings and death of our Saviour, and in the most pathetic manner to exhort his hearers seriously to consider the vast expense at which Jesus had ransomed the souls of his people. He then read to them, out of the New Testament, the history of our Saviour's agony in the garden. Upon this the Lord opened the heart of one of the company, whose name was Kayarnak, who stepping up to the table, in an earnest manner exclaimed, 'How was that? Tell me that once more; for I too desire to be saved.' These words, which were such as had never before been uttered by a Greenlander, so penetrated the soul of brother Beck, that with great emotion and enlargement of heart, he gave them a general account of the life and death of our Saviour, and the scheme of salvation through him. Some of the Pagans laid their hands on their mouths, which is their usual custom when struck with amazement. On Kayarnak an impression was made that was not transient, but had taken deep root in his heart. By means of his conversation, his family (or those who lived in the same tent with him) were brought under conviction; and before the end of the month, three large families came with all their property, and pitched their tents near the dwelling of our brethren, 'in order,' as they said, 'to hear the joyful news of man's redemption.'" Kayarnak became eminently serviceable to the Missions, as a teacher of his countrymen, and adorned his Christian profession till his death.

A great change took place from this time in the mode adopted by the brethren, in their endeavours to instruct the natives. The method hitherto pursued by them, consisted principally in speaking to the heathen of the existence, the attributes, and perfections of God, and enforcing obedience to the divine law; hoping by this means gradually to prepare their minds for the reception of the sublimer and more mysterious truths of the gospel. And it must be allowed, that, abstractedly considered, this method appears the most

rational; but, when reduced to practice it was found wholly ineffectual. For five years the Missionaries had laboured in this way, and could scarcely obtain a patient hearing from the savages. Now, they determined, in the literal sense of the words, to preach *Christ and Him Crucified*, without first laying the foundation of repentance from dead works and faith towards God." No sooner did they declare unto the Greenlanders the "word of reconciliation" in its native simplicity, than they beheld its converting and saving power. This reached the hearts of their audience, and produced the most astonishing effects. An impression was made which opened a way to their consciences and illuminated their understandings. They remained no longer the stupid & brutal creatures they had once been; they felt they were sinners and trembled at their danger; they rejoiced in the Saviour, and were rendered capable of sublimer pleasures than those arising from plenty of seals, and the low gratification of sensual appetites. A sure foundation being thus laid in the knowledge of a crucified Redeemer, the Missionaries soon found that this supplied their young converts with a powerful motive to the abhorrence of sin, and the performance of every moral duty towards God and their neighbour; taught them to live soberly, righteously, and godly in this present world; animated them with the glorious hope of life and immortality; and gave them the light of the knowledge of the glory of God, as the Creator, Preserver, and Moral Governor of the world, in a manner far more correct and influential than they could ever have attained, had they persevered in their first mode of instruction. The Missionaries themselves derived benefit from this new method of preaching. The doctrines of the cross of Christ warmed and enlivened their own souls in so powerful a manner, that they could address the heathen with uncommon liberty and fervour, and were often astonished at each other's power of utterance. In short, the happiest results have attended this practice, not only at first, and in Greenland, but in every other country where the brethren have since laboured for the conversion of the heathen.

To be Continued.

Ecclesiastical History.

GORDIAN,

A man of learning, and heathen virtue, knew how to value merit wherever he discovered it; and therefore was mild towards the Christians from principle.

PHILIP,

Though a wicked man, yet, if not professedly a Christian, wished to be so. A circumstance occurred at Antioch, which, whilst it favours this report, sets the name of Babylas, the worthy bishop of that church, in a very honourable light. The emperor and empress being there, attempted to enter the church during divine service; upon which the holy Babylas, laying his hand upon his heart, declared, that he was unworthy to enter into the fold of Christ, and that he should have no admittance, unless he were brought to repentence for his sins, and made a public acknowledgment for the same. Happy would it be for the church of God in the present day, if the same noble disinterestedness inflamed the bosoms of its ministers. But where shall we find a Babylas now?

Shortly after the death of Philip, whose reign was succeeded by that of his son Philip, whom the father had taken as his companion in the empire when only a child,

DECIUS

Was raised to the government: a sagacious and politic man; well versed in all the art of governing, which he managed with so much dexterity, that he became an universal favourite.

The astonishing increase of Christianity, and the decline of paganism, alarmed the mind of Decius, and made him form the dreadful project of extirpating the christian name.

To give effect to his design, he issued edicts conveying the most unlimited powers to the governors of all the provinces. The Christians were every where sought for.

The prince of darkness, feeling his empire trembling at the very foundation, inflamed the minds of all his heathen subjects with more than common fury against the cause of Christ; they every where flock to his standard, and emulated each other in promoting the execution of the imperial edicts.

Hence racks, sharp stakes, fire, burning pincers, wild beasts, scalding pitch, and tortures in a thousand forms of the most exquisite kind.

Here the weakness of human nature was lamentably evinced. Those amongst the Christians, who were not dismayed at death itself, were nevertheless appalled at the tremendous form which it now assumed.

To evade those punishments, to which they were exposed by a profession of the Christian faith, they used unwarrantable means.

The heathen priests were bribed to grant them certificates that they were not Christians. Others offered sacrifice, or burnt incense before the images of their gods.

The former were called *Libellatrici*, and the latter *Sacrificati* and *Thurificati*.

Notwithstanding the injury which the best of causes must have sustained by the defection of some of its avowed friends, He, whose designs can

not be controlled, made even the wrath of mankind determined to make one last and mighty effort to save a total annihilation of his kingdom in this world. To give effect to this purpose, he inspired the minds of his subjects with more than common fury, and roused them to the perpetration of deeds the most sanguinary and horrible.

DIOCLETIAN,

Who had hitherto intimated no particular aversion to the Christians, nor rendered them any considerable injuries, was now violently urged by the Pagan priests, to employ his power and authority to save their threatened cause from impending ruin. The emperor, from a love of ease, and an aversion to bloodshed, resolutely withheld the force of solicitations. GALLERIUS, one of the *Cesars*, a man of a most ferocious mind, by the use of every diabolical art excited him to loose the demoralization of persecution upon the defenceless flock of Christ.

The day was fixed, and on the 23d of February, 303, the dreadful scene began, Nicomedia, where Diocletian and Galerius resided, in presence of the emperor and his cesar, the officers of the city entered the Christian churches, brought forth the sacred books and utensils, and threw them into the fire. The next day, an edict was published, excluding the Christians from the protection of the laws:

commanding their churches to be demolished, and subjecting their persons to death. Too well was the execution of the same attended to. No respect was paid to age, to sex, or order. Tortures which defied the malice of hell were invented. Some were tied up by their heels, and suffocated over slow fires. Others were broiled upon gridirons. Some had sharp reeds thrust up under their nails. Melted pitch, was poured upon the naked bodies of others. Some had their flesh torn off their bones with pincers, whilst others had it scraped off with sharp shells: besides other refined modes of giving and prolonging misery, at the bare recollection of which human nature sickens.

Under a pretext of clemency, the Christians had their ears, their noses, and their hands cut off: some had an eye burnt out, and a leg disabled by torturing instruments and then sent to the mines to drag out an existence infinitely worse than the most cruel death. In consequence of the long repose which the church had previously experienced, their numbers had increased to an incredible degree: from whence we may infer some estimate of the multitudes of those who had been victims to the rage of their enemies throughout all the provinces. Religion, as usual, acquired additional splendor from the fury of its illustrious confessors. The power and presence of that God whom they served, enabled them to glory in tribulation; and rejoice that they were counted worthy to suffer for the name of Christ.

Human nature, always frail, lamentably evidenced its weakness, in the conduct of some, who, in order to erase the imputation of Christianity from their names, and thereby shun the sufferings to which they were exposed, delivered up their religious books. Their conduct was strongly condemned by the real friends of the gospel, who marked them with the names of *Traditores*. Such were the effects produced by this terrible persecution, that the very name of Christianity seemed endangered; and in some inscriptions, it was proudly testified, "that the name and superstition of the Christians had been utterly defaced, and the worship of the gods restored."

But He who is in heaven had them in derision; laughed at all their feeble designs to oppose the accomplishment of his purpose; and was now preparing better days for his faithful servants. Galerius, the soul of all this cruelty, was arrested by the hand of God, and called to give an account of his unparalleled wickedness, after having endured in this life the most grievous afflictions. His inward parts were seized with insufferable pains. Ulcers and cancers spread themselves into his very bowels. The bottom of his belly was consumed, and his bowels laid open. He was preyed upon by vermin; and the whole mass of his body turned into rottenness. His upper parts were exhausted and dried like a skeleton; whilst his lower parts were swelled like bladders, &c. &c. Together with the pains occasioned by his disorder, he felt the horrors of a guilty conscience, for his conduct towards the Christians: and hoping that his miseries might be alleviated by their intercession with their God, he published an edict in their favor; and after lingering under the violence of his disorder a considerable time, this impious wretch expired, in the year 311.

Diocletian, who had been compelled by Galerius to resign the imperial dignity, retired to his native obscurity, where he lived long enough to see his wicked designs blasted, his ambitious views all frustrated, and his authority trampled in the dust. Under the agony of the several disappointments, and the power of the vindictive hand of Heaven, he could neither eat or sleep, but sighed and groaned, and tumbling on the ground, was racked with a thousand miseries; and at last he died in madness, affording another proof, how fearful a thing it is to fall into the hands of the living God. This happened in the year 312. (To be continued.)